3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

726 789 protection by the medicine man; and the armed warriors, standing in rows or circles, were sprinkled with medicine from a huge pot, rendering them and their weapons irresistible. In the rising of 1906 in the Songea area, it is said that the fighting men were so confident of the power of the drugs that they rushed up to the mouths of the German guns, only to perish there by the bullets which they believed would be turned into water.

Besides the publicly administered medicine, a more powerful drug was to be had for a fee; and the chief himself was armed and protected at all points in this way. One medicine ensured that his spear would find the heart of an enemy; another that the enemy's spear would fall short; a third he chewed as the fight went on; and a few very great chiefs possess a medicine which enables them to remove a fatal wound to a non-fatal spot. Those who could obtain it attached another medicine to the spear handle, and some carried a charm on their shields.

726 ● 714 Fighting men carried spears numbering from six up to twenty; and the greater the number the bolder the hero, for a large number of spears indicated a determination not to run until every weapon available had been thrown at the enemy, or otherwise [567] disposed of. Great heroes were followed by slaves who carried additional supplies of weapons. Some had wide shields of ox-hide, and others had narrow strips strengthened by slim bamboos. On their heads they wore the *ikipuhili*, a plume of red and black feathers, the capture of which from an enemy was

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

the great ambition of every warrior. Arms, legs, and waist were partially covered by strips of hide with the hair attached, but these were meant to give a wild appearance, not to protect the body.

No man went out to battle with an unsettled quarrel hanging over him; the ancestors of the other party to the quarrel would see to it that he did not return. And the chief must be free from offence. One who proposed to go to war with other men's wives on his conscience, was sternly told by his councillors that his conduct made victory impossible, and he must make such amends as the law demanded. Except in cases of hurried attacks, such as the march of Munsoso to avenge an insult, all household fires were extinguished, and new fire obtained by rubbing. The women threw away their old bark-cloths, and used new ones. Just before setting out the chief went to the house of his first wife and prayed to his ancestors to grant him success. The war dance which followed the sprinkling with medicine might last for two or three days, and finally, armed and protected by weapons, medicines, prayers, and a good conscience, the warriors went forth.

The fighting began when the opposing forces came within a spear's throw of each other. Here and there a great hero stood out to hurl insulting language at the enemy, challenging them to "come on," and be scattered by his single arm. When the fighting became close, stabbing took the place of throwing, and if a very few were killed on either side, the losing side retired. But only for a short distance; for a